CHRISTIAN STATESMAN

VOL. XCVI Pittsburgh, Pa., January, 1952 No. 1

This Nation Under God

R. H. MARTIN, Editor

(continued from July, 1951 issue)

In the former article we discussed what is involved in a nation's being **"Under God"** and whether we as a nation are under Him. We concluded that our nation in part is under Him, but that much remains to be done before, in the true and high sense of the term, we are seriously undertaking to carry out the Divine will in our national life. We stated that a nation under God certainly would not require its citizens to give an allegiance to the nation and its government that is above their allegiance to God; also that this matter was being put to the test as to whether in taking the oath of allegiance to the nation and its Constitution, the government would administer the oath on the basis of an "Explanatory Declaration," embodying a supreme allegiance to God and to Jesus Christ, by the one taking the oath. We found that in many cases this had been done—in naturalization cases, by commissioned officers in our armed services, by public school teachers and school board directors, in securing passports, by employees in the post office service, etc., etc.; that in the naturalization of a Mrs. Patterson, a member of the Reformed Presbyterian Church, Justice McCoid of a District Court of Iowa, overruled the objections of a naturalization official and admitted her to citizenship, taking the oath of allegiance on the expressed declaration that she held a supreme allegiance to the Lord Jesus Christ and that the ruling of the Court was based upon the decision of the U. S. Supreme Court in the Girouard naturalization case which involved the same principle; and that the Supreme Court in this case overruled the decision of the same Court in the Macintosh naturalization case involving the same principle.

We now give consideration to these two cases because they are of great importance on this question of whether the allegiance the state requires is subordinate to, or above, the citizen's allegiance to the Higher Power, and, likewise because of their bearing on the fundamental principle of religious liberty.

Prof. Macintosh, a Presbyterian and Canadian, came to this country to teach in Divinity School. He applied for naturalization. In replying to the question put to him as to whether he would promise to take up arms in defense of his country, he said, "He would have to decide on whether the war in which he was asked to fight was a just war, that he was ready to give to this country all the allegiance he had ever given or could give to any country but that he could not give an allegiance to this country that was not subordinate to his supreme allegiance to God." The Court by a five to four vote refused to naturalize him. This decision stood until it was reversed in the Girouard naturalization case in 1946. Girouard also was a Canadian, a member of the Seventh Day Adventist Church, who came to the United States. He applied for naturalization before a District Court in Massachusetts. In reply to the question whether he would take up arms in defense of the U. S., he replied, "No, (non-combatant) Seventh Day Adventist." He stated it was wholly on religious ground that he would not take up arms. The Court, granted his request. The naturalization authorities appealed the case to the Circuit Court of Appeals, which reversed the ruling of the lower court on the ground that the principle involved was the same as in the Macintosh case in which the Supreme Court refused naturalization. Girouard appealed his case to the Supreme Court of the U. S. and the Court decided to hear the

case in order to restudy the principle involved in the decision of the Court in the Macintosh case. The Court did so and decided that the ruling in this case was wrong—that it "was not the correct rule of law" that the principle involved in the two cases was the same and granted naturalization to Girouard, taking the oath on the basis that he maintained his supreme allegiance to God.

The minority opinion of the Court in the Macintosh case was given by the late Chief Justice Hughes, which became the majority opinion in the Girouard Case. In his opinion Chief Justice Hughes said:

> "The essence of religion involves belief in a relation to God which involves duties superior to those arising from any human authority."

Certainly it follows from this definition that for the state to require an oath of allegiance that is not subordinate to a supreme allegiance to God, would be a violation of the First Amendment to the Constitution, which guarantees **freedom of religion.** Continuing, the Chief Justice said:

> "One cannot speak of religious liberty with proper appreciation of its essential and historical significance without assuming the existence of a belief in a supreme allegiance to the will of God."

Justice Douglass, in giving the majority opinion in the Girouard case, based the Court's ruling on the First Amendment as above. He said (and this is a profoundly significant statement):

> "The struggle for religious liberty has through the centuries been an effort to accommodate the demands of the state to the conscience of the individual. The victory for freedom of thought recorded in our Bill of Rights recognizes that in the domain of conscience there is a moral power higher than the state. Throughout the ages men have suffered death rather than subordinate their allegiance to God to the authority of the state. Freedom of religion guaranteed by the First Amendment is the product of that struggle."

Thus it appears there is now, by the decision of the Supreme Court, a constitutional basis for giving to our nation, its constitution and government, an allegiance that is subordinate to a supreme allegiance to God. This is a recognition of the fundamental principle of religious liberty, namely, that the individual has an obligatiton and an allegiance to God that is superior to any obligation or allegiance he owes to any human authority, including the state.

This is a principle that needs to be asserted and maintained in our world today. It is trampled under foot in many parts of the world—by Russia and other totalitarian states. Godless communistic Russia, throwing off all divine restraints, demands of her citizens an absolute and unqualified loyalty and obedience, and inflicts severe punishment upon those who refuse to give it. So did Germany under the iron rule of Hitler.

More and more are oaths of loyalty and allegiance being required of our citizens. It is less than twenty years since the Supreme Court declared that an unqualified allegiance must be given to the state and not until six years ago was this decision reversed in the Girouard case. The principle should not only be firmly established legally, but in the minds and hearts of our private citizens and public officials as well. What better way is there of doing this than by citizens wherever confronted with taking the oath of allegiance, to take it with the express declaration that it is taken on the basis of maintaining a supreme allegiance to God? For example, let those chosen to a public office such as to the State Legislature or Congress, when they are sworn in, state that they take the required oath subject to a supreme allegiance to God; the same with public school teachers and other employees of the state where the oath of allegiance is required, as it is in Pennsylvania under a recently enacted law. It would receive wide publicity and general approval.

Thus it would help to tie up the citizens of our country with God, their obligation to Him in their citizenship duties, and the nation and its public officials as well. It would help bring our nation, in the true and full sense of the term, "UNDER GOD."

WHAT IS AN ALCOHOLIC?

There is a wide difference of opinion among those who have made a study of alcoholism as to the number of alcoholics in the United States. It would appear that this is due to a difference of opinion as to what constitutes an alcoholic. Some authorities claim there are approximately 1,000,000 alcoholics in the United States while others say there are as many as 4,725,000.

A clue to this difference is found in the following paragraph taken from the published report of the Ohio State Commission to Study Alcoholism. This Commission was appointed by the Legislature of Ohio two or more years ago. The Commission reported its findings to the recent meeting of the Legislature and its extended report was published a few months ago. The Commission reported that

> "In 1948 there were approximately 4,725,000 alcohol addicts in the United States. 945,000 of these were addicts with complicatons such as cirrosis of the liver, delirium tremens, pellagra, etc. and that the remaining, 3,780,000 of these were without such complications. In other words, about one-fifth of all alcoholics have reached the advanced stage of the illness."

On the basis of the above definition, the Ohio Commission after a two years' study reported:

> "There are in Ohio 250,000 alcoholics of which one-fifth (50,000) are in a very advanced stage, seriously in need of treatment."

In its report the Commission proceeds to give its definition of alcoholism and the phases by which one becomes a confirmed alcoholic as follows:

> "Alcoholism is uncontrolled drinking which interferes with normal living. The first sign of alcoholism is loss of control over *how much* one

(Continued on page 8)

The Underlying Cause

J. RENWICK PATTERSON

Sometimes nations are destroyed by powers or influences from without, but the more insidious and deadlier destroyers of nations are those forces of disintegration or corruption that develop from within.

That there has been a tremendous breakdown in American morals few informed people will deny. We are no longer shocked by revelations of wrongdoing or corruption in private or public life. Such conduct has almost become commonplace.

The question is, what is the underlying cause of such conditions? There are many secondary causes. But underneath there lies a primary cause, of which the secondary causes are but symptoms or effects. The primary cause is that somewhere along the way we have laid aside or lost our sense of accountability to God.

We have presumed that God does not care, that He does not need to be taken into account. We have been living as a nation of practical atheists—not that we deny the existence of God—we just act as if He didn't exist. We live as if God were far removed and out of touch with the affairs of men and nations.

And yet God is everywhere present. He is the final disposer of all things. He has the last word. He is the determining factor, rather than our own human reasonings, deductions, determinations, judgments or experimentations in which we have come to trust.

Today we are reaping the harvest which comes from thus leaving God out of account. From many sides we are being given the sordid picture of the intermingling of crime and politics, and of dishonor both in private and in public life. Scarely a day passes without the headlines depicting some new case of shocking crime or corruption. Would that the shock treatment of these revelations would restore America to her proper sanity.

The Honorable ex-President Herbert Hoover said in a recent address:

"Our strength is not in politics, prices, production, or price-controls. Our strength lies in spiritual concepts. It lies in public sensitiveness to evil. The issue is decency in public life against indecency. Our greatest danger is not from invasion by foreign armies. Our dangers are that we may commit suicide from within by complacence with evil, or by public tolerance of scandalous behavior. These evils have defeated nations many times in human history."

If the United States is to long survive, we must prepare ourselves to meet the moral as well as the physical challenge of the day. Mr. Hoover, in the above address, warns us further against "falling into the delusion that because we are apparently robust and strong on the outside, that we are equally strong on the inside." Our weakness lies in our crumbling foundations. As we look at the foundations upon which the founding fathers of this nation built, we ought to be alarmed at how they have crumbled.

Someone has suggested that we need a *new standard* of public and private morals. We need no such thing. What we need is to get back to the *old standard,* to the standard written by the finger of God on tables of stone and given to Moses on Mt. Sinai.

"The law is our schoolmaster to lead us to Christ." It is our conviction that there must be a return to the moral law in American life. We must get back to a deep sense of responsibility to God. There must be a recognition of the sovereignty of God, the supremacy of His law and the Kingship of Christ in every phase of life. Therein consists the moral and spiritual foundations of life. To these foundations we must return. We have no right to ask our young men "to fight and, if need be, to die for a way of life that worships the words of our forefathers and at the same time rejects the faith that gave them substance." We must learn to conduct our affairs in the knowledge that this universe was created for moral action, not for wicked or immoral action.

God so created the universe that light travels at 186,000 miles a second and He so created the universe that there is moral law. He so created the physical order that there is a law of gravity and He so created the moral order that there is a law of the Sabbath. Men cannot ignore either of these laws without bringing injury or destruction upon themselves.

These are times calling for the best there is in men and nations. Our best is derived from God. To be our best, we must get back to God, to His Word, to His Day and to His House. We can no more remain strong and secure as a people without the Ten Commandments and the moral laws of God than we can live without food or water or breathe without air.

The Church, to retain her life and strength, must have the Sabbath. She must jealously preserve the one day in seven that belongs especially to her—the day God has given for rest, worship and the spiritual instruction of His people. She must rediscover the vital necessity for the Sabbath and labor in-

(Continued on page 5)

THE CHRISTIAN STATESMAN
Founded in 1867
Devoted to Christian Political and Social Science
Official Organ of
THE NATIONAL REFORM ASSOCIATION
An organization of Christian citizens founded in 1863
Published Bi-Monthly
January, March, May, July, September and November
at the Association's Headquarters, 209 Ninth St.,
Pittsburgh 22, Pa.
R. H. MARTIN, Editor-in-Chief
Rates, $1.00 the year, payable in advance.
Entered as Second Class Matter, July 30, 1906 at Pittsburgh, Pa., under Act of Congress of March 3, 1879.
Acceptance for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917, authorized January 17, 1921.

WHO IS BEING HOODWINKED ON THE VATICAN-AMBASSADOR ISSUE?

Mrs. Anne O'Hare McCormick, New York Times correspondent, in her column on the editorial page on the day before Christmas, writing directly from Rome on the Vatican Ambassador issue, throws some interesting light on how the Roman Pontiff feels about the matter. Evidently her information comes directly from the highest sources in the Vatican. She makes it very plain that the Pope wants no ambassador to the Vatican City State, as such. Writing as one who is fully informed on what is in the mind of the pope, she reports that any U. S. ambassador must be sent him as "the head of the world-wide church" and that to send an ambassador on any other basis will be nothing less than an absurdity.

President Truman would have us believe that the ambassador is to be sent to "Vatican City State", as if this were different from sending a U. S. ambassador to the head of the Roman Catholic Church.

Mrs. McCormick indicates that the Vatican wants no more personal representatives. It wants an official representative to the Roman Pontiff. We quote from Mrs. McCormick's column:

> "Advocates who argue that the appointment is not to a religious leader but to the scrap of real estate called Vatican City do not get much support here (i.e. Rome). The mission is either to the head of a world-wide church or it is nothing, it is pointed out. To pretend anything else is to make the appointment useless or reduce it to an absurdity. All other countries sending representatives to the Vatican accredit them to the Holy See, and if the United States decides to send one at all it will follow the regular formula."

While General Mark Clark has withdrawn his name from nomination, the President has let it be known that he intends to submit the name of another appointee. In view of this intention protests should continue to be sent to Mr. Truman and to the Members of the Senate.—J. R. P.

DRY VICTORIES IN PENNSYLVANIA

On December 22nd after an unusually long and stormy session, the Pennsylvania Legislature adjourned and the bills it passed and submitted to Governor Fine have been approved or vetoed.

The Dry forces of the state were victorious in securing the enactment of the following laws:

1. Permitting the electors to vote State Liquor Stores out of areas in which the retail sale of liquors is prohibited.
2. The same with reference to voting out beer distributors in dry retail territory.
3. Making it illegal for liquor licencees to cash relief checks.
4. Prohibiting minors under 18 from delivering beer or liquor.
5. Placing a quota restriction on wholesale beer distributors—one for each 10,000 residents of a community.
6. The codification of the State Liquor Laws which was unanimously approved by the State Legislature and which is a decided gain to the Dry forces.

The Legislature also passed three bills backed by the Wets: to permit drinking places to sell liquor by the bottle after the State Stores close, at a 15% markup over State Store prices; to eliminate the present requirement that taverns must sell food; to give the courts wide power to change penalties of the Liquor Control Board and to compel the Board to accept "offers-in-compromise" of $10.00 a day in lieu of closing during periods of suspension.

Governor Fine approved the first six of these bills and vetoed the last three. For this he should have the thanks of the churches and Dry forces of the state.

With reference to the Sabbath, all bills including one to permit the sale of liquor until 2 A.M. on Sabbath morning, were defeated. The same was true with reference to all bills to legalize gambling of which there were several, in particular bills to legalize pari-mutuel horse racing were also defeated.

All in all, the result was a decided gain for the moral and Christian forces of this state.

KANSAS SPENDS MANY MILLIONS FOR LIQUOR

Figures taken from the books of the Commission on Revenue and Taxation, Enforcement Tax Division, Capitol Building, Topeka, Kansas, reveal that the sales for the fiscal year July, 1950 through July, 1951 for liquor, wine and strong beer (does not include 3.2% beer) amounted to $43,251,072. This figure is accurate. The system works like the sales tax, and on the basis of the taxes collected the figure is established.

During the same period the Cereal Malt Beverage sales by Kansas wholesalers to Kansas retailers (taverns) amounted to 16,070,127 gallons. While

the Cereal Malt Beverage Bureau did not have figures in dollars and cents on these sales, this gallonage would indicate an expenditure of about $26,692,716, which, in addition to the figure for strong liquors gives a total of $69,943,788 expended by Kansans for liquor, wine and beer during the last fiscal year.

During the 1949-50 school period, Kansas expended a total of $68,863,976.49 for public education (grade and high school). $45,932,384.30 was for teachers' salaries, according to figures taken from county superintendents' reports and compiled by the Department of Education of the State of Kansas.

Although recently a prohibition state, Kansas is following the trend and is now spending more money for liquor, wine and beer than for public education. —J. R. P.

CHRISTIAN CITIZENSHIP SABBATH, FEBRUARY 10TH

A campaign sponsored by the Pennsylvania Federated Legislative Committee, composed of fourteen state organizations, is now in progress to secure an increased registration of the church membership in the state and also a more active participation on their part in the choice of public officials.

A similar campaign was undertaken a year ago with encouraging results. As a consequence there was an increase of 675,000 votes among church members in the Primary Election, May, 1950 over the Primary election in April, 1948. This was an over all increase of more than 50% while the church vote was at least twice the number cast in 1948.

This led to the launching by the Federated Legislative Committee of a similar campaign for the Primary Election of 1952. The campaign is in charge of the Primary Election Committee of which Dr. B. E. Ewing of the Pennsylvania Temperance League is Chairman. Letters and literature have already been sent to 500 active pastors in the state. The Committee is also functioning through the fourteen member organizations of the Federated Legislative Committee. Also through county and local Sabbath schools and ministerial groups.

February 10th has been designated as Christian Citizenship Sabbath. On this day pastors are requested to bring this matter to the attention of their people and to appoint representatives to canvass their people with reference to registration and participation in the Primary Election. March first is the last day for registering.

Governor Fine, Senator Martin and other outstanding political leaders of the state, are actively supporting this campaign. It is believed that the legislative gains on moral issues in the last Legislature were due in large measure to the efforts of the Federated Legislative Committee in getting out the church vote.

CHRISTIAN STATESMAN COMMENDATIONS

We appreciate the many commendations of The Christian Statesman which come to our office. A former college president, now pastor of a large congregation, said that of all the publications which come to him, The Christian Statesman contains more usable material and he values it more highly than any other he receives.

We also appreciate the action of a number of our friends who request us to send The Statesman to persons whose names and addresses they send us, and enclose a check to cover the cost. We recently received such a request from an old time friend and supporter of our work, Miss Mary Sayers of Waynesburg, Penna., who sent us a list of sixteen pastors in her community to whom to send our paper for a year and enclosed a check to cover the cost. What about pastors and other leaders in your community whom you believe would be interested in receiving The Christian Statesman? Why not send us the names and addresses of such persons, requesting The Statesman be sent them and enclosing a check to cover the cost? The rate is $1.00 per subscription per year.

THE UNDERLYING CAUSE

(Continued from page 3)

cessantly for its reclamation and preservation, not only that men may have rest from labor, but that their souls may be refreshed thereby and honor given to the Lord of the day to whom it belongs.

To get back to a strong sense of accountability to God, we must reach the youth of the nation. The Bible lays great stress on the training of youth. In this task both the churches and the schools have a part to perform.

Less than half the 30,000,000 youth of America in our schools are reached by the churches. There are at least 16,000,000 of them who are untouched by the churches altogether and who are not found in Bible schools, released-time classes, parochial schools or private Christian schools. These too must be reached with the Word of God. They can be reached only through the public schools. It is here that the teaching of non-sectarian religion belongs.

The Christian people of this land must rise up in defense of the rights of religion, and demand that the Bible and non-sectarian religion be brought back into our public schools. Let them become as articulate in aserting their rights as Vashti McCollum in asserting what she believes to be hers. The Bible has been a vital factor in shaping our American culture, and it must continue to be so if we are to escape becoming a nation of free-thinking, materialistic pagans with no God and no moral standards.

Without a sense of responsibility to God we are doomed. Without Christ and His law all is chaos.

America—what will thy future be?

Association Activities

THE NEW BOOK

It has been a long time since The Christian Statesman first announced that a new book on the public schools by the President of The National Reform Association was forthcoming. We have had many inquiries as to when it will be available. The delay, which we very much regret, has been due to a number of causes most of which have been beyond our control—illness, other pressing duties and the delay of the printer.

The manuscript was placed with the printer last August and we were promised the book would be off the press and ready for distribution in three months. However, we did not receive the page proof for correction until the middle of December. Due to a misunderstanding of the printer, a number of changes had to be made in the copy which necessitated further delay. The corrected proof was returned to the printer the last of December. We hope there will be no more delay and that the book will be available within about a month after this issue of The Christian Statesman reaches our readers.

The title of the book is OUR PUBLIC SCHOOLS —CHRISTIAN OR SECULAR. It is a book of about 150 pages. Dr. Luther A. Weigle, Dean Emeritus of the Divinity School of Yale University and Chairman of the Committee on the Revised Standard Version of the Bible, wrote the Introduction. The book is published by The National Reform Association at $2.00 per copy. Advance orders can be placed at any time.

An appraisal of the book by Dr. Robert W. Gibson, General Secretary of the Board of Christian Education of the United Presbyterian Church, and the chapter headings will give our readers an idea of the scope and character of the book:

> "I have just completed the reading of the manuscript of your new book, OUR PUBLIC SCHOOLS—CHRISTIAN OR SECULAR. I am amazed at the evidence of research which has gone into the writing of this book. The logical way in which you have presented the facts portray a strong case for the teaching of religion in our public schools.
>
> "I hope that this book will find its way into the hands of senators, and congressmen, university presidents, and high school teachers. It should do much to clarify a great national question about which there has been so much cloudy thinking.
>
> "I am deeply in your debt and everyone who reads your book will be in exactly that same position."

The chapter headings of the book are as follows:

Chapter I. The Public Schools Essential in Our Democracy.

Chapter II. Our Public Schools under Criticism.

Chapter III. The Religious Foundations of Our Democracy.

Chapter IV. Our Public Schools—Formerly and Now.

Chapter V. The Supreme Court and the McCollum School Case.

Chapter VI. Secular Public Education not Neutral but Against Religion.

Chapter VII. Shall Moral Training in Our Public Schools be with or without Religion?

Chapter VIII. Religion and Sectarian Different.

Chapter IX. Proper Balancing of Rights and Duties.

Chapter X. Program for Moral and Religious Training in Our Public Schools.

Chapter XI. Call to Action.

Dr. Martin attended the January 8th, 1952 meeting of the Federated Legislative Committee meeting in Harrisburg, Penna. This committee consists of representatives of fourteen organizations which function throughout the state, of which The National Reform Association is one. Encouraging reports were submitted by the committees on liquor, the Sabbath, and gambling following the adjournment of the long and tempestuous session of the Pennsylvania Legislature. All of the many bills before the Legislature to legalize gambling, to further weaken the Sabbath laws of the state and with one or two exceptions to give further leeway to the liquor traffic, failed of passage. Many of them died in committees. A number of bills to put additional restraint on the liquor traffic were passed. The gains made are given elsewhere in this issue.

There was manifest in the Legislature a much greater deference to Christian standards and sentiment throughout the state, as reported by the Legislative Committee, than heretofore.

The matter that received most attention at this meeting was a campaign now underway to secure a much larger registration on the part of church people and a much larger vote by them in the Primary Election, which will be held on April 22nd. Last year a similar program was undertaken which was highly successful. This has encouraged the committee to undertake the present campaign on a much larger scale. It is believed that the deference shown to the Christian sentiment of the state by the last Legislature and the enactment of a number of good laws was the result of this campaign. Further reference to the present campaign is found elsewhere in this issue.

ANNUAL MEETING OF NATIONAL TEMPERANCE AND PROHIBITION COUNCIL

Rev. J. Renwick Patterson and Dr. Martin will represent The National Reform Association at the Annual Meeting of The National Temperance and Prohibition Council to be held in Washington, D. C. opening on Monday, January 28th and continuing throughout the greater part of the week.

This Council, which is comprised of 22 national organizations of which The National Reform Association is one, and which has a constituency of probably 30 million people, is the most representative group in the field of temperance in America. Our Asociation has always taken an active part in the conference.

For a period of ten or more years Dr. Martin has been Chairman of the Council's Committee Against Liquor Advertising. He will report, as usual, at this meeting on the amount and character of liquor advertising. It requires about a month of his time each year with the help of assistants to gather the data and put it in form for reporting to the Council. About 200 copies of this extended report will be placed in the hands of the members of the Council and other temperance leaders throughout America. In addition several releases based on facts contained in Dr. Martin's report are sent out to about 225 temperance and religious publications. This is a service which The National Reform Association renders to the temperance Council and the temperance cause of America.

This year there will be a hearing on a bill just introduced into the Senate to prohibit the advertising of alcoholic beverages on the radio and TV. While the Council is meeting this hearing will be held before the Senate Committee on Interstate and Foreign Commerce, of which Senator Edwin C. Johnson of Colorado is Chairman. Testimony on behalf of the bill will be given by representatives of the organizations of the Council and other outstanding citizens. The hearing will be open on Wednesday morning, January 30th and continue for probaably two or three days. The conference will adjourn its sessions for the time the hearings are in progress.

On Tuesday forenoon no meeting of the Council will be held as the delegates to the Council are invited to be guests of the International Reform Federation at its famous annual breakfast which for a number of years has been held in the Senate Dining Room of the national Capitol. Clinton N. Howard is superintendent of this Federation.

MID-WESTERN TRIP

On the morning of November 16th, immediately following our Annual Meeting, I had the pleasure of embarking on my first field trip which took me on a speaking tour through most of the congregations of the Reformed Presbyterian Church located in the States of Kansas, Nebraska and Iowa.

The trip was made by car and over 4,000 miles covered without trouble or mishap. I was accompanied bp Mrs. Patterson and our seven year old daughter, Sheryl, as far as Olathe, Kansas, where Mr. and Mrs. F. M. Redpath, Uncle Frank and Aunt Adaline to us, celebrated their Golden Wedding Anniversary on November 20th. Mrs. Patterson and her brother, Thompson, were raised in the Redpath home after the death of their parents when they were children. Mrs. Patterson and Sheryl returned to Pittsburgh November 24th by bus.

Beginning on Sabbath, November 18th, at Olathe and Kansas City, I had the pleasure of speaking a total of eighteen times on behalf of the work of The National Reform Association and of being in the pulpit of every Reformed Presbyterian congregation except two in Kansas, Nebraska and Iowa. I had the privilege also of speaking on December 3rd to the County Ministerial Association at Superior, Nebraska, on December 10th to the faculty and students of Sterling College, and on Wednesday, December 12th to the Rotary Club of Quinter, Kansas. The appointments were all kept on schedule with the final addresses being given in the Sharon and Morning Sun congregations on December 16th.

Splendid weather was enjoyed throughout the trip with the exception of the last five days, when, from Clarinda, Iowa eastward it was extremely wintry, blizzardy and cold, and driving was rather difficult.

All in all, it was a good trip. I was most graciously received by the congregations and royally entertained in each of the homes where I had the pleasure of staying.

One purpose of the trip was to help build good will for the work of reform and to keep the congregations informed and in touch with the work of the Association. Another was to provide the address in connection with the taking of the annual offering for our work by congregations visited. Another was to make further contacts in order to enlarge the spread and influence of this vital work. In every case the offerings were very generous and I wish to express both my personal thanks and those of the Association for this splendid response.

It was indeed gratifying to find the genuine interest there is in this work and the response received everywhere was a strong indication that there is great sympathy for the work the Association is doing and a hope that the work can be given a broader reach in seeking to bring this nation to repentance and to an awareness of those principles of morality without which no nation may remain strong nor long endure.—J. R. P.

Christ Or Bacchus?

An examination of the magazines listed below indicates a tremendous build-up in alcoholic beverage advertising prior to the Christmas Season.

During 1951 LIFE magazine carried a total of 421 pages of liquor, wine and beer advertising from which a total of $9,912,087.00 in revenue was obtained. During the month of December there were 47 1/8 pages of such advertising—11 2/5% of the total for the year. The revenue for this amounted to $1,296,444, or 13% of the total for the year. The December 10th and 17th issues, leading up to Christmas, contained 37½ pages of such ads and produced $983,990 in revenue, amounting to 9.93% —practically 10% of the total for the year. These two issues average $491,955.50 each from such advertising whereas the remaining 50 issues for the year average only $178,562 each from such sources. These two issues each produced 2¾ times as much revenue from this kind of advertising as each of the remaining 50 issues of the year.

What a build-up for the debauching of a holy day! It is Christ, not Bacchus, who belongs in Christmas. Christ has been driven out and Bacchus has been invited in. There is a movement today, backed by municipal and business organizations to "put Christ back into Christmas." It is high time for such action. Commercialism, paganism and alcoholism have done much to rob the day of its real meaning. To put the liquor glass with the manger is blasphemy of the most satanic sort. The celebration of the event at which the Angels sang must not be turned into a bacchanalian feast.

LIQUOR ADVERTISING — 1951

Magazine	*Pages*	*Total Revenue*	*Average Revenue Dec. 10 & 17 issues*	*Average remaining 50 issues*
LIFE	421	$9,912,087	$491,955	$178,562
TIME	328	2,914,880	169,920	51,541
FORTUNE (monthly)	95	384,792	93,015 (Dec. issue)	26,525 (11 issues)
COLLIER'S	279	3,375,370	160,315 (Dec. 15 & 22 issues)	61,095
LOOK (July 1st-Dec. 31st)	102	1,467,349	213,909 (Dec. 24th issue)	59,649 (remaining 25 issues)

—J. R. P.

WHAT IS AN ALCOHOLIC?

(Continued from page 2)

drinks. An example, is the person who sincerely means to have only one or two drinks, and winds up drunk several hours later. Eventually an alcoholic loses control over *when* he drinks. For example, he gets drunk when he is expected to be doing other things, such as going to work, meeting a friend, going to a party, or other social affairs."

"Persons who get drunk regularly or periodically are doubtless problem drinkers and their drinking may damage them but they are not alcoholics unless they are also *uncontrolled* drinkers."

The report also contains a chart of the phases in the Drinking History of Alcoholics by Dr. Jellinek:

'The Premonitory Phase, which is characterized by pulling a blank (inability to remember what happened in the drinking situation), secretive drinking and ending with loss of control; the Crucial Phase, characterized by extravagance, aggression, loss of friends and job, solitary drinking, remorse, hospitalization; and Chronic Phase, characterized by benders, resultant tremors, nameless anxiety and admission they are licked."

On the basis of this definition of alcoholism, the Commission says there are 250,000 alcoholics in Ohio and 4,725,000 in the United States. Manifestly the authorities who state that there are only 1,000,000 alcoholics in the U. S. include only those whom, according to the Ohio Commission report, have reached the advanced states of alcoholism and who are "seriously in need of treatment." Recently Governor Fine of Pennsylvania stated that there are 60,000 alcoholics in Pennsylvania. He evidently included only those who had reached the advanced stages of alcoholism. The same is true with reference to the estimate of Dr. Jellinek of the Yale School of Alcohol Studies who places the number at about 1,000,000.

When will the American people wake up to the enormity of this iniquitous traffic, rise up in their majesty and go forth to destroy it?